The Bombay Guardian.

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WEEKLY REVIEW.

We find in a Cincinnati paper, *W. Chr. Advocate*, a portion of a letter from the Rev. H. Torbet, whose sad death was lately mentioned by us. We transfer the conclusion of this letter to our columns as it shows the spirit of the dear brother whose early removal we are mourning.

"Finally, after a journey of over ten thousand miles, on the morning of Dec. 16th, we landed at Bombay, India,

'Where the golden gates of day
Open on the palmy east,'

and were happy to part with the dry chants without a tune and the read prayers of the ship, for the living worship of Methodism. The S. India Conference was just over, but the brethren, hearing of our coming, had 'grand' fields of labour awaiting us in Bombay and Calcutta. Before dismissing the subject let me say that our journey was made pleasant from the fact that, just as our native land faded from view, a Friend of ours promised us help in time of need; so that when the waves ran high we did not need to sigh for home or friends, but we began singing and making melody in our hearts to this friend and he always comforted us. Are you, reader, acquainted with this Friend? Does he bear acquaintance, and are you becoming more and more intimate with him? Keep up your friendship and love him with all your heart. Then if you should travel round the earth, and see all the kingdoms of the world and the glory of them, you would say, 'He is more to be desired than they all.'"

—When General Roberts went forth to fight the Affghans, he little thought that he would encounter an enemy in comparison with whom the former are mere pigmies, we mean the secular press. Many editors seem to think that his conduct to the correspondent of The *Standard* must be regarded in the light of a defiance to the fourth estate generally. How could he be so presumptuous as to attach this mighty power whose motto is *nemo me impune lacessit?*

—In our Epitome will be found a notice of the Lecture delivered last Sunday by Colonel Olcott in exposition of the views and aims of the Theosophists. The meeting was very largely attended by Natives. They who anticipated that the lecture would consist of a tirade against Christianity were mistaken. The Report given is brief; but we are told by one who heard it, that the Lecture was far more an attack upon Hinduism as it is, than upon Christianity. The lecturer was truly eloquent in his denunciations of Caste and its cognate evils.

—To give all one's attention to the accessories and fail as regards the principal thing, is a kind of folly that seems to be very rife in these days. The Town Hall of Bombay is a striking example of a building reared especially for oratory and yet one in which a strange havoc is made of all discourse. With this monitory monument in full view one would have thought that Bombay would have been safe from such a portentous mistake as has been made in the grand edifice built for the accommodation of the High Court. Judges, Barristers and Reporters are in despair at their inability to hear one another there.

—We are truly glad that President Hayes has vetoed the Bill which provides that no more than 15 Chinese shall be brought to California in one American vessel. He points out that the Bill is in violation of the 14th Constitutional Amendment, which secures equality to all men, of whatever race or colour; and also of the treaty between the United States and China. The bill had its origin in race jealousy. The House of Representatives sustained the veto, and the Senate had no time to take action before its termination, March 4th. There was to be a session of the new Congress, March 13.

—We acknowledge receipt of the Report of the N. India Methodist Episc. Missions for 1878. We at present glean a few facts from the statistical returns, hoping in future issues to present some extracts from the detailed accounts of the work. The total of the Native Chr. community is 3,515, which is 1,061 in advance of that of last year. The increase in membership is 258; adult baptisms, 257; adult accessions from Hinduism, 230 against 286 in the previous year. The Native members contributed Rs. 735. Vernacular schools for boys, 77; for girls, 89. Anglo-vernacular, for boys, 24; for girls, 5. Total average daily attendance of scholars, 5,597. Colporteurs, 20; sales, Rs. 695. Sunday schools 164, average attendance, 5,679. We presume that the children attending the day-schools also attend the Sunday school. Members of Conference, 23 missionaries from America; 12 Native ministers. There are also 8 ladies connected with the Woman's Miss. Society. Local preachers, 51, mostly Native brethren.

—The Annual Exhibition of the Cathedral High School (late Choir School) was on Wednesday. The Governor presided and spoke, and speeches were made by the Hon. Mr. Gibbs and the Bishop of Bombay. The school has an endowment of half a lakh; there are 70 pupils; yet there is a monthly deficit of no less than Rs. 250. We should have thought that a school of this kind could have been made self-supporting. Mr. Gibbs thought that the time had arrived when there should be an attempt to introduce in this country something corresponding to the Commercial Schools of Germany. H. E. the Governor thought that the introduction of technical classes into existing schools would meet the exigency. Sir Richard was of opinion that the study of science was very properly combined with that of religion, and after having made himself acquainted with the missionary institutions of the three presidencies, was sure that scientific instruction is very efficiently imparted in them. He added that there were many schools in this presidency for which clerical supervision was necessary, and this reason was mentioned, viz. that the rising generation should take an interest in the Church of England.

—Some coolies were attempting to desert from a plantation in Assam. They were followed by a young man of the name of Driver who struck one of them so that he died from the injury. Of course the young man did'nt mean to. He has however been sentenced to 15 months of rigorous imprisonment. This is thought by some to be excessive punishment; but if the sufferer had been a European, it would not be thought so. He is said to have treated the men well, ordinarily. Why did they try to get away from the place?

—The Misses Sorabjee, just returned from England, are, it appears, to be employed in the Ahmedabad Training School under Miss Collett.

—Referring to the organization of Natal as a British Colony, in 1843, the *Watchman* says:

"As soon as the guarantee of British sway was initiated, the Zulus, in terror of their bloodthirsty and tyrannical king, swarmed into Natal, and in such vast number that there are at this day between three and four hundred thousand Zulus in Natal, British subjects all, and of their own free choice. They still have their chief—of whom Langalibalele was one, by the way—but they are British subjects nevertheless, and they live in the midst of a European population of some 20,000."

The general consensus of testimony is to the effect that the large body of Zulus who have become British subjects have been a good deal elevated above the semi-savage people who are subject to Ketchawayo. It may be that this has had something to do with the rancour exhibited by him towards the English. We incline to think that the sympathies of the majority of these emigrants, will be with the English in the present struggle. Here is what Mr. Trollope says on the subject:

"The Zulu himself says of himself that he can now sleep with both eyes shut and both ears, whereas, under tribal rule, it was necessary that he should ever have one eye open and one ear, ready for escape. He can earn wages if he pleases. He is fed regularly, whereas it was his former fate—as it is of all savages and wild beasts—to vacillate between famine and a gorge. He can occupy land, and know it for his own, so that no chief shall take away his produce. If he have cattle he can own them in safety. He cannot be 'smelt out' by the witchfinder and condemned, so that his wealth be confiscated. . . . To the savage subject there is nothing so terrible as the irresponsible power of a savage ruler. . . . The Zulu of Natal knows well what it is to have escaped from such tyranny."

—It cannot yet be said that famine has taken her departure from the Southern Presidency. The accounts given by the Rev. Mr. Ward, in another column, of sights that actually meet his eye, are most harrowing. We have supped so full of horrors during the last two years that our senses are a little dull, and things that would once have stirred us to the very heart-strings now scarcely receive attention. They who have true philanthropy will not refuse to give heed

to such representations as are now made, and we earnestly hope that a good many will come forward to aid in the good work indicated in the communication we refer to.

—We have not received any report from the Publisher of the *Bombay Guardian* with regard to the matters mentioned in the letter of "Well-wisher." There are many things that have to be considered in bringing out a religious paper only adapted to a limited class, and possessing no capital to be laid out in desirable improvements. The surprising thing is that we should exist at all. Our own chief solicitude is more space, as only a very small portion of the selections made weekly get into the paper. Perhaps some improvement may be made in the wrappers, so as to protect those that are mailed. We are exceedingly obliged to our kind correspondent for his suggestions, and if we find that he has expressed a general wish, we will do our best to have the change made.

We have been favoured with a letter from a friend who does not think that the translation of 1 John III. 4. in our English version, gives the real meaning of the original. He says: "The word used, *anomia*, is that which is adverbially employed in Rom. II, for sinning without law, and is so translated in contrast with sinning under law. If sin were the transgression of the Law, it could not be said 'until the law sin was in the world,' and 'sin by the commandment became exceeding sinful.'" Upon this we remark 1st, (for the sake of those who do not know Greek,) that *nomos* means law, and *a* prefixed is privative, introducing the opposite idea; as *atheism* is formed from *theos*, God. The word law is used in more senses than one, especially in the Romans, where the apostle speaks of the law written in the hearts of men, and the revealed law. There is a revelation of God's will in nature and men are said to be without excuse, because of their violation of this law, embodied in the constitution of things and written in their hearts (Chs. I and II). When the apostle says, until the law sin was in the world, he refers to the law given at Sinai, the written expression of God's will. In V. 12 he shows that all mankind have sinned; even (verse 13) those who lived in the days preceding the giving the law contained in the Scriptures; they must have had a law of some kind, for sin is not imputed where there is no law, and sin is imputed to those just spoken of, II. 12 and V. 12. Adam had a special revelation of God's will, and they whose sin is not after the similitude of his are they who had not this special revelation, but only the light of nature. It thus becomes evident that the word law is used in these four senses viz. 1, as signifying the revelation of God's will concerning mankind, in whatsoever way made known; 2, as signifying the revelation of God's will in nature; 3, as signifying the revelation of God's will to the descendants of Abraham; 4 the revelation of God's will in the New Testament, called the perfect law of liberty, the law of Christ. We shall consequently be dependent on the context, on the accompanying ideas, to determine the significance of the word anomia and its derivatives. When the apostle says As many as have sinned without law, *anomos*, we understand him as referring to those who were without a written revelation, but had sinned against the law of natnre. When John tells us in in his 1st epistle (III. 4,) that sin is *anomia*, we understand him as declaring that sin is the transgression of God's will, howsoever made known. As the discussion relates particularly to those who have the light of the Gospel, it is sufficient to ask what is the whole will of God, and whatever is a violation of that is sin. The law of God is that we should love him with all the heart, soul, mind and strength. This implies that all our powers are used as God would have us use them, that we should today be and do what God would have us to be and do, and that we should to-morrow be and do what God would then have us to do and be. This, as the apostle goes on to show, is brought about not by our giving our attention to the verbal statement of the law, but by abiding in Christ. He was manifested to take away our sins; and in him is no sin; and consequently 'he that abideth in him sinneth not.' He that is born of God abideth in Christ, therefore 'he that is born of God sinneth not.' The object of the whole passage is not to demonstrate that all Christians are sinning; but on the contrary that Christ so saves us that we do not sin. But if we have not this idea of our privilege, if our defective faith refuses to lay hold upon the blessed prerogative here declared to be ours, we of course cannot have the experience here spoken of. The object of the apostle in writing the epistle is thus declared by him: "These things I write unto you that ye sin not." In Christ we have not only forgiveness but cleansing, 1 J. 1. 9. But it is only the unclean that need cleansing; therefore in so far as we are not saved by Christ we cannot but sin. In Christ we have a perfect salvation available to-day because the Spirit that is given us is omnipotent in the region of our corrupt natures, in the degree in which we believe it and avail ourselves of it by full surrender and appropriating faith. We are not propounding any dogma of our own, but simply seeking to read the epistles of John and Paul in a receptive spirit. We subjoin the remainder of our correspondent's words:

"The lowering and limiting of God's definition of sin must be fraught with much evil. If I understand dear Pres. Finney's position correctly, he assumed our English authorized version of this verse to be right, and so have some of the most devoted and successful evangelists and preachers of sanctification in our days. This, I believe, has been one fruitful source of leading many who have been much blessed through the preaching of Christ as our Sanctifier, to make unwise, exaggerated and unscriptural declarations concerning what Christ has done for them; and thus their testimony has been hindered partially. I would not say any thing to discourage any one from speaking for Jesus, but I know that our testimony is in the line of the Spirit's action just as it is in accordance with the word. *Anomia* is used either in singular or plural, 13 times in the N. T. besides in the above quoted passage; 12 times it is rendered iniquity or iniquities, and once unrighteousness. It may be asked what is iniquity? It is certain from Rom. 11-12, v. 13, that it means more than transgression of the law or something different from it, in 1 John iii, 4, and other passages.*

NO FAMINE?

Having observed on several occasions lately a large number of starving creatures opposite the train at the Adoni station, on the 21st I determined to explore the question of famine here a little more freely.

At an early hour on the morning of the 22d I made my way to the "Camp" still maintained on "Mansion House Funds" by the Tashildar and others.

At the "Camp" I found a roll of 288 souls old and young; 158 males; 130females; 79 of whom are children. Of course some are daily dismissed or sent away to villages and others taken in keeping the total not far from 300.

For these reasonably good sheds are erected, an apothecary daily inspects the inmates, and so far as I could see they were very well cared for. But outside the "Camp" beneath the trees and elsewhere were a host of over 800 of all ages, about half male and half female. About 200 were children.

Than this crowd I never saw a worse during the famine. They are largely the absolutely impoverished and friendless of the region about Adoni, the helpless turned away from "broken up camps." One half the children parentless and friendless. Very many of the older ones were left alone, friends dying during the dreadful two years past. I presume 75 per cent old and young of this 800, are sick or diseased. Bad feet, ulcered legs, diseased bodies; Camp itch, eating off the limbs almost in some cases, covering the head and body in others: forms so emaciated as to be scarce able to stand or walk, were the rule. On the ground there was a little ridge of about 8 inches in height; I observed a large number moving over this ridge, unable to lift a foot and then the body so high, they would sit down and then swing over. A more pitiful sight I have never seen. The cries of this famishing throng were such as I care not often to hear. The condition of this mixed crowd and of the Camp is so bad that I was told that from 5 to 7 die daily. While there at the early morning, I observed 5 bodies rolled up in blankets and carried away.

These deaths are mostly not the result of present starvation, but having been so long starved, food will not now save them.

From the "Mansion House funds" this outside company are fed one meal a day, consisting of a large "two fisted ball" of cooked jowaree. Tears stream down the cheeks of some as they eat, so glad are they.

The very greatly emaciated and very sick are from this throng taken into the camp, and as fast as a little recovered are dismissed again, and soon are as bad as ever.

I was informed by the Inspector of Police that large numbers of such starving creatures were all over the district he travels. He said a camp for 2,000 would not exceed the wants of Adoni But alas! less than 300 can be cared for. In answer to my former letter "Famine Over" Rs. 10 had been sent to Mr. Geering at Raichore. I felt that 10 rupees, was indication of duty. I therefore decided to bring away five children. I began to choose. Such as were dangerously, diseased, I did not take. Such as were in a fair condition I did not take. But of the very poor, aged about 5 to 8, I took *five*. But my heart yielded. I took five more. I could not yet stop; so four more I selected, making our 14 orphans. How to feed so many I did not nor do I now know. But I thought of John 15—7 and led my flock to the Railway Station.

I could, had I had the money, have brought away 50 parentless children. I was urged to take more and I am now urged by the sheristadar to return for more. I brought these 14 *orphans* with me to Goolburga where Bro. Davis had 4 remaining from the old poor house.

Just now as I write a colportuer of the Madras Bible Society is telling Bro. Davis that in every village where he goes he sees clumps of poor people picking up single grains in the bazaar and begging from house to house. *Relicts* of the *famine*.

The 14 I brought are now nicely housed with the former 4 and washed and some of them make efforts to raise a smile on their withered faces. Yesterday we gathered them

* Iniquity etymologically, is 'not equity.'

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for a little Sunday talk. We found of our 18 about half girls. 3 are Mussulmani, 3 Telugu, 12 Canarese.

The colporteur sang them a Telugu hymn and talked to them. Bro. Davis talked to them through one of his servants. Our purpose is to endeavour to care for these little ones so as to keep them from evil influences and endeavour to teach them of Jesus, from the first. We hope to make some arrangement so that soon the children may do work.

We here entered so largely into this work pursuant to our purpose expressed before in "Famine over" with but little to rely on save the promise of God.

We shall keep no subscription list. But let the work be known and whom God makes willing may send ought they will to P. Geering, Raichore, or Editor Bombay Guardian or A. C. Davis, Engineer, Goolburga. Our hearts bleed for more than 50 more parentless children at Adoni, saying nothing of many more all along the line. We have covenanted with God, if He provide us means, to increase our number to 50. We would like to find some godly woman of faith who would esteem it God's work to care for and teach these little ones of Christ. This we pray for also.

Many contingencies hang over our enterprise. But while waiting the children are dying. So we have begun, believing God hath said "*Thus Do*" and He will lead and provide. We have plans for permanently locating the little orphanage here on a plan we hope will be blessed of God for the eternal good of these children. We think this work should lie in close proximity to the Railway and far away from the many unhallowed influences of the city.

We commend this work first to the faith of praying people that the spiritual aspect of it may be blessed. Second, to the generosity of such as God makes willing.

Each Orphan will cost about Rs. 4 per head. Does any one want to have one child in our Orphanage?

Fifty children borne every hour on the faith of God's people from childhood to womanhood, would yield some missionaries for Jesus. *So is our Faith.*

Any letters of inquiry may be addressed to A. C. Davis, Goolburga, or the writer at Raichore.

C. B. WARD.

The Bombay Guardian.

SATURDAY, MARCH 29, 1879.

MYSTICISM.

"LETTERS of a Man of God. 1879." This is a handsome octavo volume of 457 pp. The author's name is not given; but there is a brief preface by H. N., the editor of the book. Along with the book we received a letter from the gentleman to whom these initials belong, who was formerly well-known in this presidency. We do not suppose that we shall give any offence if we transcribe this letter.

"You have for many years been manifesting an earnestness in following that which appeared to you to be right, and some changes that you have passed through with regard to your religious views and actions, may possibly have helped to bring about a state of mind in which you will feel that a wise man in your position, however secure he may think himself with regard to the concerns of eternity, will do well not lightly to thrust away from himself that which, in humble subjection to the Divine Teacher, is set before him, to show wherein he needs help, and to point out to him the Way of Life. With these feelings, and to stand clear before the Blessed One, a volume of letters is sent to you with the desire that you may be enabled to give them a patient reading throughout, not allowing yourself to be prevented from seriously weighing them, as under the divine Eye, by any opposition which the natural mind is sure to feel, especially where there is religious zeal against that which does not accord with its accepted tenets, but testifies against them."

Well, we have given a patient reading to this book. We have read it with a willingness to receive any thing in it which could be shown to be from God. There are 314 letters and the first of them is entitled Divine Truth and runs thus:

3. 1. 69. "Suffer the word of exhortation. Pure unmixed truth is not to be found in any thing which has passed through the hands of man, or is visible or tangible to his senses: not in the Scriptures of the Old and New Testaments, nor in any other book or writing whatever. These can only speak of or bear a testimony to the truth; but are not the truth neither can they give it.

The truth is a living, quickening Spirit, a Divine Life; a reality and substance which is of, from, and in God; not separable from him. It is his Son, the life of the world, the outbeaming of His glory, and express image of His substance. As man is one with this Spirit, being joined to it, he is a temple of God, a child of the Father; and has life in himself. He is of the truth, and the truth is in him; so he has not to look without. It is a knowledge of Christ after the flesh—out of us, and for us only, to the exclusion of Christ in us, and with us, as a quickening Spirit—and taking the Scriptures as the truth and rule of life, that has brought Protestant Christendom so called into that thick darkness of which you complain."

Well, what shall we say to this? If pure, unmixed truth is not to be found in any book, inspired or uninspired, it follows that it is not to be found in this book of letters, not even in a single one of these letters. Unhappily, the author takes away the only standard whereby pure, unmixed truth can be recognized, the Scriptures. In one of the letters he tells us that it is a sign of maturity in the divine life when a man is able to go many months without looking into the Bible. In the 3rd letter he tells us:

"It pleased the divine goodness, about a dozen years ago, by His Spirit, without the aid of books, to show that trusting and loving the Scriptures was not trusting and loving Himself. If is now known that these by-gone notions were a part of the mystery of iniquity, taught by man. The Scriptures are now known to be not the Word of God, but *words* spoken by different parties,—by the Lord, the Almighty God, Immanuel, by angels, true prophets, false prophets, good men, bad men, wise men, fools, apostates, devils, Satan, and an ass. The Word which liveth and abideth forever, judgeth all these words; and by His unction, ever present with his own, gives a true judgment of them to those who are born of him."

Are we to understand that this true judgment given to God's children, becomes corrupted whenever they undertake to communicate it? For this is what the author has already told us; pure, unmixed truth is in nothing that you can read or take knowledge of with your senses. Accordingly it is impossible for God to have a single reliable witness in this world. Yet the writer seems to speak sometimes as though we would be quite safe in receiving *his* testimony. At the close of one of the letters, containing an exposition of his views, we have these words:

"There, in the wisdom of God, a few words have been said, which if you are called to be a true Lover, may open your eyes wider than any book that you will get hold of these next twenty years. And though you live and strive til the age of Methusaleh, were you spared as long, you will have to come to what is here marked out for you at last."

We have never read anything more vilipendious, more objurgatory than the tone in which all through these letters those Christians who take the word of God as a lamp to their feet are spoken of. The Plymouth brethren come in for their full share of these diatribes, though we believe there was a time whem the author was one of them. Speaking of those who believe that the Scriptures are the chief means and guide to salvation, and that upon their correctness we are to depend for guidance, and purity of life, he says:

"What gratuitous hypocrisy, for men who are out of the life and power of God, to assert that God has been bound in his providence to keep perfect that which they, in their darkness and anti-Christian perversity, have set up to rule and guide in his place. They give out as his present mind, what they say that he said by the apostles, and which their lying tongues have dared to declare is to serve to the end of the world The plain English of all which is ——the blessed God spoke in and through His children in the apostolic age; but now they are all born deaf and dumb, so can neither hear him nor speak of him; and being idiots also, cannot feel him in their hearts in an intelligible manner. O! ye drunken, lying, fatted Swine. This is a nice pass to bring things to. To shut the Most Blessed out of the world and raise yourselves to the position of learned pigs who exhibit for money and grunt out, now and then, from the Hebrew or Greek, some scrap of hidden wisdom, with which your dupes are led to walk off, as though they had got some hidden charm against the world, the flesh and the devil."

One more quotation must suffice:

"What is the drunkenness, fornication and hypocrisy of the Plymouths and those of their generation? It is a spurious sanctity generated between their own spirits and the letter of the Scriptures."

Similar compliments are dealt out to all other evangelicals.

It would have been more agreeable to our own feelings to say nothing about this book. But even as in Scripture we have examples of men who imagined that the spirit in them was the Spirit of God, presented to us by way of warning, so God in his providence suffers us to see in our own day how men may be carried away by the pride of separatism, the desire to occupy a throne where they can judge the twelve tribes of Israel. We read in history of a great monarch and a favourite who could not bear that the slightest favour should be shown by the monarch to any beside himself, and liked to revel in the thought that he was the one individual distinguished by the monarch's love. This sort of pride has sometimes manifested itself among religious people and in their case the exhibition is a sad one truly. The author of these letters often uses language that we should heartily accept; but our joy is immediately dashed by finding that the language is used by him in a very different sense from that which we would attach to it. E. g. "to me no man is good except in so far as he is united to God, really and truly, in the love of the Spirit, and is kept from evil by the indwelling Comforter." Good. But we believe that the Holy Spirit takes of Christ as he is brought before us in the Gospels and reveals him unto us. A Spirit who sets aside the Scriptures which God has given in order that the man of God may be perfect,

is certainly not the Spirit promised by Christ.

God was manifest in the flesh; the divine nature was manifest in the human, in the person of Christ. We have an inspired record of the life, teaching, suffering and death of this person, and this record is the truth. God is the Same, and that which is a genuine and sufficient manifestation is good for all ages. In the Apocalyptic visions a Lamb as it had been slain is seen in the midst of the throne, showing that the glory of God is supremely revealed in the sacrifice of Christ. Our Lord's prayer is, Sanctify them through thy truth, thy word is truth. God's word is truth and that is what is used by the Spirit for our sanctification. When our Lord sent forth his apostles to make known the everlasting Gospel to every creature he commanded them to teach men to observe all things whatsoever he had commanded them. Heaven and earth may pass away but not one jot or tittle of his word can pass. "Abide in me and I in you," Christ says in one verse; and in the next, "If ye abide in me, and *my words* in you, ye shall ask what you will and it shall be done to you."

REMINISCENCES. XII.

We continue our extracts from the continental journal of Homunculus.

"Constance, 16. (1836.) We sailed on the lake as far as the isle of Meinau, upon which is a castle belonging to the Baron of Meinau. I was much pleased with a visit to this, and envied the owner the solitude in which he can bury himself here. After an agreeable promenade of four hours, we returned to Constance, which place we left next morning, though the Grand Duke of Baden was expected.

"17. Arrived at St. Gall, and in a few minutes I had an unexpected pleasure. The Cathedral is beautiful, magnificent. No longer the Gothic but a rich specimen of the Corinthian order. The ceiling, a series of noble domes, one of them 80 feet in diameter, is painted in fresco by Moretto and excellently well too. In the contemplation of these arches, these white columns with their fair green capitals, the paintings in fresco and on canvas, the superb organ, the altars of a peculiar and beautiful Italian marble, I could have spent hours. I was so delighted with this specimen of Corinthian architecture that my admiration of the Gothic shook a little, but the Duomo of Milan will set me right again. One chief beauty was the symmetry. I dislike noting so much as in some of these churches which they were ages in building, to see the taste of the children contradicting that of the fathers, to see one tower 200 feet high, another 100 &c. &c.,

"The college (the building was till within a dozen years occupied as a convent) contains a library of 18,000 theological volumes, to assist God in His work. Either he has given us much too much or much too little in the Bible. It was Sunday when we left and the streets were filled with people hastening to church, all dressed in black.—It is the custom of the Protestants in Switzerland, on Communion Sundays. 18. To Rappenschwyl. Beautiful country.

"19. A lovely ride along the banks of Zurich's lake, and am now in Zurich. From Constance to this place by St. Gall, is a country rich with splendid views of mountain, dale and stream, and the snowy crests of Voranberg, &c. bounding the landscape. And this is an exceedingly pretty lake which I see from my window, with the lazy sails flapping in the distance. 20. Went to the theatre last night and saw with much satisfaction *Die Rauber* of Schiller. The performance was very good, and the witnessing this play, written at 18, awoke a train of thoughts which seldom sleeps long in my breast.

"21. Another day in Zurich. Under a beautiful sky, every thing is fair to the eye about this lake. As the sun lies on yonder mountains, their woody coating resembles a dark green velvet; following their ridgy outline far to the south, the view is bounded by others shrouded in their snows, giving an august character to the scene. There is a fair at present here. A double line of booths, extending half a mile, crowded with vendors and purchasers of every imaginable ware, from the many cantons; young men and young women who amuse themselves in idling there an hour; all is bustle and gayety. Those from the Tyrol are picturesque with their tall steeple hats on both sexes, bunches of flowers stuck therein, and their hearty jovial faces. I bought this morning Sterne's Sentimental Journey,' and in spite of my intention to prolong the pleasure, read it through immediately. It is a dear book and one I delight in, as well as the Man of Feeling. It puts one in a confessional disposition. I believe men are less disposed to grieve for crimes than for lesser wrongs, such as the letting the opportunity to do good pass by unprofited. I know that when memory wants to strike a blow at me, she reminds me of times when my hand obeyed not the impulse of a benevolent humour, when to give was a duty. I remember an instance that occurred somewhere on the road from Dijon to Geneva. I was on the box, the carriage rattled rapidly along, when just as we were passing a cottage, a poor old cripple, ill-sustained upon her crutches, came forth from the door, I hastily searched in my pocket for something. This movement excited her hopes, the rapidity of the carriage her fears least I should be too late, and in her agitation and haste she lost her crutches and fell violently. Our speed prevented me from throwing any thing. Besides the injury from her fall, she had the additional pang of disappointment. My heart smites me that I did not stop and descend to her relief. And how often has a false pride hindered me from following the dictate of a just heart.

"From Schaffhausen all the way round to Zurich, found the people very courteous and free from all reserve. Every man speaks to you and every woman is willing to be spoken to. 22. Left Zurich. Walked over the Albis. Arrived al Zug. Visited here two cathedrals, each of which claims to possess a picture of Caracci. I was told however by one that seemed to know, that one was by Caracci, and one by Morati. The last I thought much the best, though the other has suffered from additions and varnish. Pleasant road the same day along the lake of Zug at the head of which we found Arth. 23. Walked to Goldau, the place where the mountain fell 30 years since entombing three villages, crushing some 400 human bodies, filling up part of the lake and the valley to the depth of 200 feet, and flinging immense masses of rocks to distances almost incredible. It is a desolate scene at present. Those that escaped have built a few houses 100 or 200 feet above the habitations which entomb their reposing friends. Ascended the Rigi. A beautiful valley conducts to the summit. Pines, deep glens, mountain streams, cascades and other accessories gave this pass a fine wild character. Left horses at *Notre Dame des Neiges*. The view from the Stapfel is beyond telling sublime and beautiful. The eye embraces a scope of 60 leagues, and all the varieties which the surface of such a country presents; lakes, mountains, plains, cities, rivers, meadows, forests, with mists and clouds are here given unconfusedly to the *coup d'oeil*. We reached the summit on foot and almost immediately after our arrival the weather changed, the thermometer falling to 42, a fierce wind blowing and clouds driving by us furiously. After dinner went out and found the lower regions all locked from sight, by the thick clouds. I saw the precipice over which some years ago, a German precipitated himself in the presence of his wife. A wild fierce storm came on in the night and continued till morning, disappointing us of our sunrise, and promising no agreable descent. Undertook it; had not gone 30 rods ere, the work of an instant, the clouds went by and behold the same splendid view was before us. Masses of mist lay upon the land, seeming to multiply the lakes. We descended rapidly. Met several pilgrims to *Notre Dame des Neiges*. Visited the chapel of *William Tell* near where he shot Gessler. Sailed from Kussnacht to Lucern. Saw here the several bridges celebrated for the paintings with which they are ornamented. Found the tomb of a *Chori Rector*, over which was an oil painting representing the deceased, and Death, in a regular Paganini attitude, playing on the fiddle for him, one foot on an hour-glass.

"26th left Lucern. Walked over the Bramegg. Women are prettier and some deservedly called by our Italian vetturino 'belle creature.' Arrived at Escholtzmath. 28. Left Thun yesterday in the iron steam-boat and had an agreeable sail on the lake to Neuhaus. Shores boldly fine, similar to some parts of the Hudson. Took a *voiture* to Interlachen, a pretty valley inhabited by the summer English for economic pleasures. Three of us soon started off for Lauterbrunnen. Fine ride by the Lutscihnen (salmon trout, 16 lbs); occasionally a dark and savage glen. By and by entered the narrow valley of Lauterbrunnen; natural walls of 1,500 feet; scene beyond description. Passed a natural tower of some 1,000 feet diameter. Crossed some torrents and saw many cascades. Came in sight of the Jungfrau, no longer 'snows where never foot of common mortal trod.' The Silberhorn, the most beautiful peak of the whole. Girls came to us with baskets of raspberries; having disposed of some, they fell behind the carriage and sang the *Ranz des Vaches*. They make a noise which though unlike singing, is in keeping with the scene. Arrived at the hotel and walked thence to the Staubbach. Falls 900 feet; the trifling body of water almost vanishes into thin air before it alights. Manfred's simile is both apt and poetical, 'like the pale courser's tail' &c. Later in the afternoon rode further into the valley, the walls mounting still higher, the cascades falling more numerously, the glaciers and snows waxing still more beautiful under the rays of the evening sun. Left the road to see a fall which had cut its way some distance in from the face of the rock and is unobserved save by searchers. This is finer with its accessories than the fall of the Rhine. In the evening came out to view the night. Glorious night. The snow hills looked sublime as they reposed in the mellow light of the moon beams."

INTERNATIONAL BIBLE STUDY.

April 6th, 1879. *Ezra* III. 1—13.

Our course of study takes us back again five centuries. Does it seem like a return to the weak and beggarly elements of our spiritual infancy? 'When I became a man I put away childish things,' says Paul. But Paul did not put away the Old Testament; his appeals were constantly made to it; and it would have been a sad thing for the Gospel, if they who received it should have adopted the idea that there was no teaching for them in the Old Testament. God is in the Old Testament even as he is in the New, and it is eminently profitable to us to note the way in which he taught our fathers before the full time had come for the Sun of Righteousness to rise. The

student of nature does not give his attention merely to the flowers and furits but to the stem and the roots and the soil, and he rejoices to observe how, in these, there was the anticipation of the mature glories. John the Baptist was not more truly the forerunner of the Messiah than Moses was. Geology tells us that without the primary and azoic, there would not have been the secondary rocks; and without the secondary there would not have been the tertiary; in like manner without the patriarchal there would not have been the Mosaic dispensation, and without the latter there would not have been the Messsianic. Men may say, Why these processes? Why not give the perfect thing at once? Well, it is not God's way; and your way is possibly not equal to God's way. Should we admire the trees and flowering plants as we do, if they sprang at once into mature existence? No indeed; we appreciate far better their marvels because we see them in their gradual development from the seed to the fruit-bearing state. First the blade, then the ear then the full corn in the ear.

In God's dealings with Israel we have the opportunity of learning some very important lessons. Man needs a revelation of man as much as he does of God. This is something that cavillers lose sight of. They fancy that man is quite able to give a true account of himself. But this is the very thing that he cannot do. Sin has introduced a selfward bias in the mind that effectually hinders it from judging rightly of itself. All men see this so for as it relates to the judgments of others, in things wherein they have a personal interest; and such judgments are always taken out of the hands of the parties themselves. Now there is nothing in which men are so likely to be biassed as in what relates to the question of their personal righteousness. How can a man know where he is, morally, except he have before him the true standard? if he chooses to affirm that he has lifted himself up from the position of greatest possible disadvantage, he will naturally applaud himself immensely for his prowess. But if the fact is that he has fallen from a glorious height from which God designed him, he will have cause for self-distrust and deep repentance. The Old Testament accounts of the dealings of God with Israel and of Israel with God, are wonderfully well fitted to show us what poor stuff this nature of ours is in its fallen state. For Israel differs from the rest of the world simply in having been more favoured. When God brought the Israelites out of the bondage and misery of Egypt, he designed that they should carry with them a deep sense of their indebtedness to him for all that enabled them to hold up their heads in the presence of other nations, and thus cherish an abiding consciousness of their unworthiness, and surrender themselves gratefully to his service. But scarcely had God given them victory over their enemies when they became puffed up with the idea of their own importance. Castigations followed; finally God sold them back into Egypt again; that is, he delivered them into the hands of a heathen power like that of Egypt, and left them there for seventy years. They were now again reduced to national nothingness, and it seemed to the eye of sense as likely that the dry bones of the valley would arise and put on flesh as that the Jews would become a nation again. Behold them now, a mere handful comparatively, gathered together among the ruins of Jerusalem to lay the foundations of the Temple of the Lord. There are no formidable enemies at hand; yet they were in great fear, for weak and insignificant as their neighbours were, they were still stronger than they were. All this was arranged in order that the Jews of the generations to follow, might, if possible, be saved from high mindedness, and trust alone in the Lord. God is permitting them, so to, speak, to begin over again, with the great sadvantages afforded by their former history their past experience of their inability to stand alone. The temple of Solomon, with all its magnificence, had proved a snare to them. They had glorified themselves because of its grandeur and splendour, and the very tokens of the divine presence only made them the more contemptuous towards others. So God will not afford them now the means of building anything so magnificent. The old people weep when they call to mind the grandeur of the former building. And it just shows us what a wretched thing this fallen nature of ours is, that the blessings which divine goodness would bestow have to be witheld, lest we should use them against God and become inflated.

These restored captives begin by building the altar of God. Their first thought is to secure the presence of God. They have no walls to keep out the enemy; they have nothing in the way of national resources; all this only tends to make them more deeply realize their dependence on God. They then proceed with the sacrifices in conformity with the laws given by Moses. They make arrangements for obtaining the necessary timber from Tyre, for the temple; and they then re-introduce the Levites to their proper functions. When at length all things were in readiness for the laying of the foundations of the temple, the priests in their apparel with trumpets, the Levites with cymbals, began to praise the Lord and give thanks, and the people joined in with a great shout, a spontaneous homage which the Lord appears to have accepted.

THOUGHTS ON THE GOSPEL OF JOHN.

"I and my Father are one. Then the Jews took up stones again to stone him." X. 30, 31. No one will deny that Christ knew men. He knew perfectly how these Jews were minded, and what effect the words used by him would have on them. There was apparently nothing whatever to be gained by using such language. Why, even the most pious men among them, and those who were most favourably inclined towards Christ, would be shocked by these words, declaring his oneness with the Father. It could not be pleasant to his disciples to hear such language. They knew that the Jews could not bear it and they did not know how to answer the objection that would so naturally spring up in the mind of every one who had received the teaching of the Old Testament. What opinion could thoughtful men have of such an appearance but that either it was the language of unspeakable self-exaltation, or of supreme contempt for God? We can easily imagine how the poor disciples would wince when they heard their Master utter such a word. It would seem to them that he was spoiling every thing, and undoing all the good done by his wonderful works and his compassionate deeds. Jesus was the wisdom of God, and spake as never man spake. He could have no pleasure in stirring up the animosity of the Jews, for he loved them and wanted to save them. But the nature of the compact between him and the Father was that he should speak the words of God. 'I please not my own self; I do always those things that please him.' Nothing in the world but his thorough fidelity to his Father and to the truth, would have prompted him to say that which would seem so insufferable to his hearers. He said this because it was necessary that he should say it. People who imagine that there is the least trace of self-laudation in the words, have much to learn concerning Christ. It was because that he was empty of self, that self had no place in him, that self was completely sacrificed, that he could say, I and my Father are one. I can of mine own self do nothing, says Christ; an expression that seems to men exceedingly humble, but it is not more humble than this. No man knows Christ who does not know the Father in him, to whom the life and death of Christ is not the revelation of God. Jesus was not lacking in prudence; he was considerate and thoughtful in the highest degree; but unlike all others, we never see in him one truth or one quality warring against another.

"Many good works have I showed you from my Father." 32. The good works were the works of the Father that dwelt in him. There are many in these days who are willing to recognise Jesus as first of men, and to point to him as to one who shows the excellence that belongs to our nature. In like manner they are content to see in the lives of devoted Christians evidence of the same thing. How important that Christians should testify that it is the grace of the Lord Jesus in them that enables them to live as they do. The testimony of the lips is necessary in order that men may not praise us, but him whose Spirit operates in us.

"I said, Ye are gods," 34. This is quoted irom the 82nd Psalm. It is quoted to show that even if there was in our Lord's words that which would naturally stagger his hearers, yet even in the scriptures there was language not altogether dissimilar, sufficiently like at all events to justify them in letting the stones lie until they had thought over the matter and prayed over it. The language in the Psalms relates to the rulers of God's people. They are called Elohim because if they had looked to the Lord, he would have judged the people by them.

"Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" 36. From this it appears that they had rightly judged when, on a former occasion, they had understood the expression Son of God as claiming equality with God. Here it corresponds with verse 30. A sanctified messenger of God can only speak that which God commissions him to speak. They who recognise him as such are bound to receive his testimony, whatever it be. His works testify that he and the Father are one, Otherwise Jesus would not have them believe upon him.

CORRESPONDENCE.

"*To the Editor of the Bombay Guardian.*"

My dear sir,—I hope you will pardon the liberty I am taking in writing to you to suggest a change in the form of publication of the "Bombay Guardian" and that it should be published in pamphlet, instead of its present form. My reasons for doing so are that, as it is, it is difficult to bind or file for future use, and its contents, both original matter and extracts from other religious publications, are too valuable to be lost. Moreover some of its pages get damaged in transit even before the subscriber has had the opportunity of reading them and become more so from use, and soon wear out. Could it not be published like "The Gospel Magazine," or "The Remembrancer," or even as it is but of *half its present size in length and breadth* (the thicker the better) for convenience of binding or filing. For the same reasons it would be a great advantage if its contents were differently p aced to prevent the necessity, which at present exists, of having to preserve the ordinary daily news and some advertisements with those portions which are of permanent value. I would therefore suggest some such order as the following. (See Guardian of March 8.)

Contents.

1st The Bombay Guardian
1. Candidates for Baptism.
2. The true Philosophy.
3. Things of good report.
4. Reminiscences IX.
5. International Bible study,
6. Christian Power.

2. Selections. 1. East of the Jordan by Selah Merrill D.D.
3. Correspondence. 1. The opium Revenue.
4. Weekly Review.
5. Miscellany.

the rest as convenient so that the pages could be detached from those containing the first five headings as given above. If a paper cover could be added the contents might be printed outside, as shown above.

If extra expense has to be incurred even in merely reducing the size of the "Guardian" to half its present length and breadth, thereby adding to the number of its pages, I feel sure those of your subscribers who can afford to assist in defraying the cost would gladly do so.

If you could find a corner in the "Guardian" for this letter, would you kindly add the probable cost of the change suggested,

Believe me Yours very truly
"Wellwisher"

Ali Musjid, March 16.

Sir,—I wish to add that the single Manual mentioned by your correspondent last week as distributed by Mr. A. C. Taylor of Vepery, Madras, is not the only specimen of this corrupting literature in circulation in the Madras Presidency.

I have had the privilege of the examination of three diffierent books of this sort, each filled with questions and directions much alike, and as equally filthy as that you found too obscene to print. I know at least three Ritualistic ministers who are as industriously engaged in distributing these foul manuals issued by several English publishing houses, as ever tracts distributors labored anywhere on earth.

These manuals are all distributed free, and no effort is being spared to get them into every Railway and mofussil station in the Presidency. Strange to say, of many I have seen most all have been given to girls, a few to mothers. In one of these I found a caution agaiast tracts. Readers were solemnly admonished as they valued their souls not to receive or read any tracts &c. not given them by their own "Spiritual Father" as the tracts so freely scattered contained the very essence of the teaching of devils. These manuals coming from any other source than they do would be branded as "obscene literature." The only difference discernable between Ritualism and Romanism is that Ritualism is *less honest, less decent, less manly, and more iniquitous.* When shall some man of heroic convictions lead the host of honest people in the reputed Church of England in the Madras Presidency, and resolve to heed the only refuge left, 2 Cor. vi. 17? Let your correspondent invite the reformed Episcopalians of America to India.

C. B. Ward.

Dear Sir,—: Yesterday the Revd. G. M. Cobban, of the Wesleyan Mission, delivered a Lecture in the Baptist Chapel here on the Life of Sir Richard Morgan of Ceylon, and in it urged young men of the East Indian community to push themselves forward in life, and to make their influence felt in the land of their birth. I have seldom had the opportunity of listening to so interesting an address, and I am sure that every one that was privileged to hear the sound advice and friendly counsel of the Revd. gentleman feels grateful to him for his interest in this much neglected community. After the Lecture had had his say, the chairman, Mr. W. Thomas, an East Indian, supplemented the Lecture with a few words of good practical advice, in the course of which he said that East Indian young men should be encouraged to enter the ministry and that it is only when an indigenous ministry is raised that the Evangelization of India can be accomplished. It is with reference to this that I should like to say a few words.

I am by no means blind to the many serious defects in the East Indian community; but are they irremediable? East Indians are as a rule wanting in force of character and in some other moral qualities which make up the true man. But is it not true that they have within them the necessary *germ* which properly cultivated would delevop and mature? And in mental calibre, I think they are not inferior to their more highly favored brethren of the West, and would prove no mean competitors if admitted to the same privileges, as is proved by the results of competitive Examinations in England,—notably the Medical.

Why then is it that efforts are not put forward to raise a Eurasian Ministry? why does not some society establish a Divinity College where young men who feel themselves drawn to devote their lives to the Master's cause may qualify themselves for the work? At first the society will doubtless have to bear a large expenditure; but in the course of a few years it will I think find itself more than recouped. There are many manifest advantages in having the men of the soil as Agents, even in a pecuniary point of view. For instance, there will not be the expense of the passage out to India and again the return passage after a few years; and besides a lower scale of salary may be adopted. At present there seems to me to be a good deal of prejudice on the part of Europeans against the Community—an unwillingness to see it rise socially and intellectually and thus enlarge its sphere of usefulness. Let me just give one instance:—

A young man who had received a fairly liberal education being desirous of engaging in mission work, applied to the Local Committee of one of the Church of England societies here to admit him as a probationer. His case was *sub judice* for over a year, and then it was decided to accept him. But then another difficulty presented itself to the Committee. They said they could not get a Senior Missionary to undertake his supervision for the probationary term. This state of things continued for some time, when a Senior Missionary of the society, did really, *at the young man's father's request,* came forward to give the young fellow the necessary trial. One would think that now all was clear—but no! The Committee reconsidered his case and resolved to rescind their previous resolution, and accordingly rejected him! I do'nt make any comment, but this looks very much like prejudice, especially as the young man in question was distinctly told by the local secretary that the Committee had no disqualifications whatever to urge in support of the sudden change in their opinion. I am acquainted with every particular of the case, and can assure you that I have represented the matter fairly.

Yours truly,
An East Indian.

Madras, March 25.

P. S.—Every Society has its divinity Colleges for the training of *Native* Ministers, and why should not Eurasians have a like opportunity?

NOTICES.

The Camp-meeting at Lanoli is to commence Thursday morning, April 10th, and continue till Wednesday of the following week. A cordial welcome is extended to all who have a wish to attend, even if only for part of the time. Arrangements have been made to bring down the expense of attending this meeting a good deal below what it was last year. There will be a boarding Tent where all that choose may mess at a rate not exceeding Rs. 1-8-0, perhaps not over Rs. 1-4-0, a day. Other items will be reduced in proportion. We again ask those who propose to attend to send their names to the Rev. Mr, Row, Falkland Road, who will give any information that is necessary. The special object of the meeting, we need hardly repeat, is to wait upon the Lord for the outpouring of His Spirit. N. B. Each tent will be supplied with lamps, basins, bath-tubs &c., but not with cots or bedding. Parties attending the meeting should supply themselves with plenty of bedding. Cots can be hired on the ground at a small charge.

Received Rs. 10 from Rev. T. S. Burnell, Melur, for Relief Fund at Raichore.

Epitome of News.

Saturday, March 22.

—Kunbi, in *Bombay Gazette*:—"The plague of rats" noticed in yesterday's Gazette extends unfortunately far beyond Bangalore and the Southern Maratha Country. It is general in Kandeish, and in some parts decidedly severe.

—On the subject of the social chasm between Europeans in India and Natives, a home correspondent of the *Bombay Gazette* says that at a recent meeting of the National Indian Association, Sir W. Muir maintained that the whole root of the subject lay in the fact that the native gentleman will not admit his brother Englishman to intercourse with his family. Sir William Muir spoke feelingly of the many native friends whom he had left in India. but he declared that he had never been able to get near the heart of one, aingles for the simple reason that there never was genuine mutuality of intercourse. And is not this just in effect what you said in your article? And is it not a perfectly good explanation of the fact that natives when in England speak warmly of the reception they obtain from Englishmen, while the same natives when in India cannot conceal their irritability at the want of social equality, forgetting that the want is due to themselves? The other evening I had dining at my table a native from Bombay, a most polished, modest, well behaved gentlemen, to meet whom was a real pleasure. If I meet that gentleman in India will he dine with me? Supposing he will, will it follow that there will be mutuality of intercourse? Will he ever ask me to his house

in Bombay as I asked him to mine in London? There is no bar to his doing so from social rank or on the score of wealth. But I fear the answer will be, that though he dined at my table with my wife and sister, he will not allow me to do so with his.

—The Government of Bombay has resolved to sell to the Municipality a site for a new Municipal Building on the vacant space of ground in front of the Sailors' Home for Rs. 40 a square yard.

—A corespondent of the *Times of India* thinks the Railway authorities should specially interest themselves in behalf of the ticket-collectors, lads from the different schools, sent to out stations, where they meet many temptations. He would have comfortable quarters provided for them.

—The question is asked why Free Trade is good for English goods in India, and not for Indian goods in England? E. g. Indian tea and coffee.

—We learn from the *Indian Church Gazette* that the Rev. G. M. Gordon, C. M. S., is now returning from Kandahar, whither he recently went with the forces as chaplain. He and Mr. Stapleton, the architect to the Church Missionary Society, will meet the Rev. Arthur Lewis and Dr. Jukes, either at Mooltan or at Dehra Ghazee Khan, and will at once proceed to open the new mission to the Beloochees.

Monday, March 24.

—It is said that the Railway from Bhownuggur to Dhorajee and Wudhwan will be immediately commenced.

—*Times of India*; Kurrachee, 22:

There is great excitement at Las Beyla in consequence of the son of the Jam having massacred one man and five women, the motive being jealousy.—The first convoy of camels left Sonmeanee yesterday for the front. There has been another murder here. A police constable killed two women, one of whom was his mistress.

—Mr. Rebeiro, of the Calcutta Municipality, has been killed by lightning at his house in Cornwallis Square. The deceased was in his bath-room talking to two of his subordinates who were in the next room, when a flash of lightning seemed to fill the whole house. Mr. Rebeiro was killed on the spot, his skull being fractured, and his body terribly burnt. The two men in the next room were knocked down and rendered insensible by the shock, but were otherwise unhurt.

—The Som-Prakash, Bengali paper, has received a warning from Government.

—*Bombay Review*: "People must have seen a tall white chimney recently rising on the Mody Bay Estate. This pertains to the new Ice factory now completed, and awaiting a supply of the Tulsi water to turn out fine cubes of transparent ice."

"Among new industries that ought to thrive in Bombay is silk manufacturing. For this industry Messrs. Sassoon and Co. have one mill entirely, and there are the works in connection with the Alliance S. and W. Company. We were glad to see, from the Directors' report of that Company, that its persevering efforts to create a remunerative business in silk is progressing at last and that the out-turn is creating a market for itself. The profits to its shareholders from the silk for last year amounts to over five thousand rupees."

—*Bombay Gazette*: "The annual meeting of this Society was held on Friday evening last in the hall of the General Assembly's Institution, Kalbadevi Mr. H. Conder occupied the chair. The meeting, which was very poorly attended, was opened by singing a hymn, and prayer offered by the Revd. Mr. Mackichan Mr. W. Simpson, the secretary to the Society, read the annual report for the past year, after which the Rev. Mr. Jeffery moved its adoption, and that it be printed and published under the direction of the Committee, which was seconded by the Revd. Mr. Blake and carried.

The second resolution was moved by the Revd G. Bowen, "That this meeting, while thankful for the increase which has taken place in the vernacular publications during the past year, and acknowledging the necessity of issuing reprints of old tracts of admitted excellence, is especially desirous that year by year there should be larger supplies of new tracts adapted to the present wants and condition of the people of this Presidency; and pledges itself to increased help to the Society in order that this desirable end may be attained"—and seconded by the Revd. T. Carrs and carried.

Tuesday, March 25.

—*Bombay Gazette*: The last dispositions of the Thull Chotiali Field Force are—General Biddulph commands the force; Major Keene the 1st column, under Major Sandeman's directions; Colonel Hill the 2nd column, which General Biddulph accompanies; General Nuttall the 3rd column. The 2nd column halts at Halazai, two marches beyond Khushdil Khan, till the 20th, awaiting General Biddulph. General Biddulph and the 70th Regiment are at Alizai.

—A home paper (*Colonies and India*) thus speaks of the Chalmoogra oil: "This valuable product is at last receiving proper recognition of its merits as a medicinal agent in this country It has long been known and valued in India, the native habitat of the plant *Gynacardia adorata*, from whose seeds it is produced, and it is there extensively employed in cases of leprosy, and other cutaneous diseases. It may be taken internally, or used in the form of an ointment, and latterly it has come into favour as an embrocation for horses, cattle, dogs, and other animals. It is stated that recent experiments have proved it to be efficacious in mild cases of consumption. The attention of the medical profession in this country having been directed to the product, its long reputation in India and parts of Asia as a curative agent will be put to a severe test; and there is little doubt that, if its properties are established, its virtues will be enhanced, by the improvements in the present mode of preparation which must follow its introduction into Europe. Indeed, in this, as in many other oleaginous plants of which India is so prolific, improved methods of securing the oil are necessary before the country can reap the full benefits of its valuable produce.

—*Christian*: On sabbath morning, October 27, a very interesting service was held in St. Stephen's Presbyterian Church (the Rev. Dr. Steel's). Sydney The ordinance of Christian baptism was administered to six Chinese converts, who have been hopefully converted by the instrumentality of Mr. George Ah Len, the Chinese missionary in Sydney.

—In connexion with the great religious work in Baltimore, the ladies have started daily temperance meetings, resulting thus far in the salvation of many souls. The afternoon meetings for men, conducted by Mr. Moody, are crowded. At the close of each service from two hundred and fifty to three hundred anxious inquirers remain to express their desire to be saved. Christians are thoroughly aroused and working.

—An Ohio man, who had been seen two successive days pacing up and down in front of his saloon, as if in deep thought, was asked by a friend if the crusaders had been after him. His reply was, "No; but I have received a postal, signed by three ladies. The husband of the first is one of my customers, and is rapidly becoming a drunkard. A son of the second, one of my customers, is just starting in the drunkard's course. The husband of the third *was* one of my customers and died a drunkard. It cuts close, and I can't stand it."

—The following is from the *Bombay Gazettes* report of Col. Olcott's address about the Theosophical Society, delivered on Sunday: "The Society received as brothers with equal cordiality Hindus, Parsis, Mahomedans, Jews, or Jains; and there was room for all on its platform. It was not in favour of Christian theology, or of any of the sects of which it is the mother. No Society, said the Colonel, had been talked about in so many countries as the Theosophical Society and the activity awakened in Oriental studies was directly traceable to its exertions. Adverting to the question of the constitution and aims of the Society, the lecturer referred to a number of questions he had received from correspondents since the subject of the lecture was announced,—which, he remarked, covered ground enough for thirty-four lectures. Those questions were mainly as to what attitude theosophists assumed towards religious belief; whether they believed in the immortality of the human soul; what were their ideas of the next world, &c., Most of these questions, the Colonel affirmed, were discussed in "Isis Unveiled"—a work which had been called by one journal "a stupendous monument of human industry." The chief principle of theosophy was to speak the truth at any cost; to utter what its professors believed without equivocation or mental reservation. But they were at the same time investigators of truth with an earnest purpose and unbiased mind, determined at all hazards to hold fast to what was good; they were, however, students, not teachers. They had their secrets which harmed no one; and they made use of signs and tokens as some means of identification among members in the same way as was done among Freemasons. They had no political aims; and they admitted no one into their body who was engaged in schemes which militated against the State or against the public peace. The insinuation that some of them were political spies was as ridiculous as it was unfounded; and the Colonel said that the authoress of "Isis Unveiled" was the only Russian among them—and she had become a citizen of the United States. The lecturer averred that no theosophist would ever dream of hostility to the British Government—which was a most stable, wise, and just Government. The chief aim of the Society was to make men better, wiser, and more loyal than it found them. It intended to establish agencies in the East; but it had no dogma to offer and no propaganda to assail. Theosophists believed in the immortality of the human soul. Among other objects the deputation had come to this country to learn what the occult science and philosophy which was known here in ancient times could teach.

—*Civil and Military Gazette*:—The case of the policeman who murdered two women who were residing in Vincent's Street, was investigated by Major Spens, Cantonment Magistrate, on Wednesday. The only reason the miscreant assigned for killing his mistress (Jumnee) was that she had falsely accused him of stealing her Saree. He murdered Goree because the false accusation was made by Jumnee at her instigation. He has been committed to stand his trial at the next Criminal Sessions.

Wednesday, March 27.

—*Times of India*; London, 25: The Directors of the Oriental Bank Corporation have today announced heavy losses. They report that the depreciation of Indian and other securities having absorbed nearly the whole of their reserve fund, they are precluded from declaring a further dividend.

—Same; Candahar: I have received a long news-letter from the agent of the *Times of India* in Herat, which supplies me with the following items:—Sirdars from all about Herat have been gathered together as quickly as possible.

Eyoob Khan has killed the Sipah Silah Nazir Hussain Ali, whom he and Yakoob Khan sent to summon Meer Ufzul Khan; the latter in his alarm has everything ready for flight. There are no troops at Furrah, though the Mir Mahomed, late commander of the Cavalry at Kandahar, is at Furrah. The late Governor of Zemindawar has also been killed. Anarchy prevails in Girishk and the country about. At Herat there are fifteen foot regiments numbering 600 men each.

—Lahore, 25: General Tytler marched early on the 24th to punish the Shinwarries south of Peshbolak, who had fired upon our escorts from Basawul. The enemy numbered three thousand strong, and showed fight from the commencement. The affair had a very satisfactory result. The enemy lost two hundred killed and wounded. The detachments of the 11th and 13th Bengal Lancers made a brilliant charge. Our loss was two sowars killed and five wounded.

—Yesterday evening H. E. the Governor attended at the Framjee Cowasjee Institute, and presented the prizes to the successful scholars of the Cathedral High School, and during the proceedings addressed those present on educational matters. The Hon'ble Mr. Gibbs and the Bishop of Bombay also delivered addresses.

—*Overland Mail, March 7th*:—A quarrel has occurred between the Czar and the Czarewitch, the latter having been placed in custody and charged "with being in connivance with the most dangerous foes of Russia."

An official but incomplete list of the killed at Isandula has been published. It includes the names of 51 officers and 786 men, or a total of 837 of all ranks.

Amongst the deaths recorded this week are:—Earl Winterton; the Dowager Marchioness of Exeter; the Hon. George J. Elphinstone; the Hon. Frederick S. C. Trench; the Hon. Mrs. F. Grimston; Lieut.-Col. H. FitzRoy, formerly Grenadier Guards; Major C. M. Bushby, B.S.C.; and Capt. G. H. Wilkinson, late H.E.I.C.S.

—The Rev. Dr. James Ingram, minister of the Free Church at Unst, Shetland, died on March 3, within a month of completing his 103rd year, having been born in Aberdeenshire on April 3, 1776. He was licensed to preach the Gospel in 1800, and was ordained a minister of the Church of Scotland in 1803. At the disruption he became a minister of the Free Church.

—Mr. William Howitt died in Rome on March 3, at the age of eighty-four. He was the son of a Derbyshire yeoman who in middle life joined, on conviction, the Society of Friends, was educated in local schools belonging to that body, and in 1823 married Miss Mary Botham, also a member of the Society of Friends. In the same year appeared the first joint production of Mr. and Mrs. Howitt, a little volume entitled "Forest Minstrelsy and other Poems," and for some years afterwards they were frequent contributors of verse and prose to the serial literature of the day. Mr. Howitt's works were very numerous. Among the best known are his "Homes and Haunts of the English Poets," "Rural Life of England," and "The Northern Heights of London".

—The Amazon is continuously and rapidly decreasing in volume. Already navigation has become impossible above Manoas, a town some seven or eight hundred miles from the mouth, where a large tributary stream joins the river.

—Dr. Henry Blodgett, missionary in China, estimates the number of deaths by the recent famine in the northern provinces at 10,000,000.

Thursday, March 27.

—*Bombay Gazette*:—"We hear that Mr. C. Ozanne, C.S., has been specially deputed to Kathiawar for the purpose of making an inspection of the province from a famine point of view."

—The sale of Mr. John Fleming's pictures is likely (it is said) to realize £30,000.

—Rangoon, 26: Latest private advices from Mandalay report all quiet: the certainty of British troops arriving at Theyetmyo seems completely to have sobered the King, who is reported, on very respectable authority, to be willing to concede everything. It is confidently stated that the Head Minister visits Rangoon shortly, and it is surmised he comes bearing some proposal. It is believed that if the British Government act firmly now they may dictate any terms they please.

The Chief of Theinnee, a large Shan State tributary to the King of Burma, has contumaciously refused to come in when summoned by the King to Mandalay. The Ministers are feeling uneasy at the reinforcements of British troops sent to Burma.

—The Str. *Travancore*, with English Mails left Aden for Bombay, yesterday at noon.

—*Indian Chr. Herald*: The Bishop of Rangoon appeals to Churchmen in England for help for ameliorating the spiritual destitution of the English in British India. The diocese of Rangoon, his lordship says, extends from Bengal to Siam, and embraces also the Andaman and Nicobar islands, covering considerably more than 100,000 square miles. It contains forty six stations, in each of which there is more or less of an English speaking settlement. The Bishop concludes his appeal by asking for volunteers in what he thinks an interesting mission. They must be unmarried, strong, and vigorous, and if able to handle a gun in the jungles or up the rivers, all the better. Above every thing they must be devoted, apostolic men, who will go forth with no other object than that of being real evangelists choosing the work out of love for Christ, and for the good of immortal souls.

—Same: The following testimony borne by the Rev. Mr. Fentiman will be read with interest:—"A little while ago in Calcutta, a native, a Christian merchant, was deeply interested in a community of "outcastes," and he made an offer of £60 a year to any native Christian who would go and live among these people and teach them the word of life. The offer had no sooner been made than a candidate for the office appeared. Who was he? As humble and devoted and consistent a Christian as you ever met. He was a professor in a missionary college, an M.A. and LL.B. of the Calcutta University, and drawing a salary of £200 a year. Such was the candidate for this office of £60 a year!

The Australian papers report another massacre in New Guinea. Some notice may perhaps be taken of this, as amongst the victims is Mr. Ingham, the Government Agent, the others consisting of the crew of the steamer Evoura, two Europeans and two Chinamen, The massacre took place at Brooker's Island, where Captain Redlich's crew of twenty-one men were murdered last year, and of which no notice was taken. The natives of Brooker's Island have now possession of all Mr. Ingham's arms and ammunition, in addition to thirty stand of Redlich's arms and ammunition, and this makes it very dangerous for the whites to go near them. There is also a report of a murder near Cloudy Bay of two men belonging to the Minnie Law.

—The latest news from New Caledonia is that the insurgent natives have been worsted in several encounters of late, and that one of their chief strongholds has been taken with much slaughter. These last successes appear to have greatly impressed the rebels, who are laying down their arms. Two hundred captured rebels have been transported to the Isle of Pines.

—*Times of India*; Akyab, 26: On Saturday forenoon a disastrous fire destroyed the native town of Akyab, rendering thousands homeless, and consuming property valued at half a million sterling. This morning I visited the town and found a space three-quarters of a mile long by half a mile broad, which was formerly densely covered by houses, now utterly bare of aught but charred *debris*. The European quarter was saved by the wind changing.

—At the Oak Mills near Bradford, machinery has been introduced which runs all night without supervision! A Trade Journal says:—when the working hours at the mills are over, the lights are put out, the building is locked up and the machines are left working all through the night, producing large quantities of beautiful articles in great variety of pattern in silk, cotton and wool. Coming out of the mills and locking the doors behind us, we next visited the engine-room, which is an adjoining building, completely cut off from the mills, and communicating with them only by a hole in the wall, through which the driving-wheel passes. The engine and boiler requiring attention throughout the 24 hours, the engineer is relieved by a night attendant, who takes his place at the close of the day."

—A hailstorm of exceptional severity passed over Tipperah, Eastern Bengal, on the evening of the 12th instant; 17 persons were killed and 10 wounded.

—The rate of postage on letters to England *via* Brindisi is to be reduced after the 1st of next month to 5 annas.

—A dedicatory ode was sung at the opening of the Mayo Memorial, Hall, at Allahabad. It began thus:—

On thee, great Shade, we call—
Unseen, though still at hand—
To consecrate this hall
In thine adopted land;
Here let thine influence reign
Long as its roofs remain.

The *Indian Mirror* says:—"There is something in the tone of the above which we do not like. What is this *Shade* with a capital S, and how did the writer come to know that it was present at the hall?"

—Mr. Mellard Reade makes the limestone rocks of the earth an index of geological time. According to his estimate, the sedementary crust of the earth is, at least, one mile in average actual thickness, of which, probably, one-tenth consists of calcareous matter. In seeking the origen of this calcareous matter, it is assumed that the primitive rocks of the original crust were of the nature of granite or basaltic rocks. By the disintegration of such rocks, calcareous and other sedementary deposits have been formed. Mr. Reade calculates that the elimination of the calcareous matter now found in all the sedementary strata must have occupied at least, 600 million years.

The following items clipped from a single column of a home paper, shows how much we are engaged in glorifying man in these days.

A colossal statue of Prince Bismark will be unveiled at Cologne on April 1, and a monument to the composer Spohr is about to be erected at Cassel.

A committee has been formed in Paris, headed by Victor Hugo, for erecting a monument to Béranger.

Life-sized marble meddalions of the late Duke of Wellington and the first Duke of Marlborough are to be placed in the Guards' Chapel, Wellington Barracks.

Messrs. Sampsen Low and Co. are about to issue an important "international" work, entitled "The Hundred Greatest Men," being the lives and portraits of the one hundred greatest men of history, divided into eight classes, each class to form a monthly quarto volume. The introductions to the volumes are to be written by recognised authorities on the different subjects, the English contributors being Mr. Matthew Arnold, Mr. Froude, and Professor Max Muller; those in Germany Professors Helmholtz and Curtius; in France MM. Taine and Rénan; and in America Mr. Emerson. The portraits are to be reproductions from fine and rare steel engravings.

—Christopher Crayon in the *Watchman*: As a means for the dissemination of knowledge, for the diffusion of it all over the land, the Li-Quor Tea Company, with its circulation of 30,000 volumes a month, stands unrivalled. Tea-drinking and reading always go hand in hand. The one and the other may be said to have commenced, as regards the public at large, at one and the same time, and it was a happy thought to have associated them together in a commercial enterprise. The idea was a stroke of genius, and deserves all the reward which a successful idea, carries in its train. With each chest of tea sent to the agents of the Li-Quor Tea Company, containing forty-five pounds, are included fifteen volumes, and with the first of these volumes

a small bookcase, intended for displaying them in the shop win dows of the agents. Actually the purchaser of three pounds of tea is presented with a hadsome volume, according to his own choice.

Mr. Rassam has discovered a cylinder of Sennacherib dated B.C. 700. It will probably help to decide the exact year of Sennacherib's expedition against Hezekiah.

Munkasy's picture of Milton and his daughters, which figured at the Paris Exhibition, has been sold at Vienna for £8,000.

The *Eastbourne Chronicle* reports an interesting discovery of Roman coins a few days since on the Downs, near Eastborne. Some labourers were engaged digging flints when they struck on an earthen vessel containing no less than 685 coins.

Friday, March 28.

—The Rev. F. L. Sharpin, Senior Chaplain, is to officiate as Archdeacon and Commissary, during the absence on furlough of the Rev. S. Stead.

—The *Pioneer* publishes the following telegram from Burmah :—Thayetmyo 25th March : "All quiet. Although more murders of members of the royal family are reported, the truth is doubtful. The British reinforcements in Lower Burmah have not produced an ill effect. The temper of the King's advisers is less bellicose. The imprisoned minister and imprisoned queen and princes remain *in statu quo*. Military preparations are still active, but the ministers say that there will certainly be no war with the British. The reports of a gathering of Shan levies at Mandalay are untrue. Some important Shan chiefs have shown signs of decided insubordination. The Resident and suite are unmolested, and will continue so, as far as the Burmese Government is concerned, unless our Government makes some unexpected blunder. The current trade continues, but a feeling of insecurity is universal."

The number of patients confined in the lunatic asylums in the Bombay Presidency during the past year was 829. Caused by ganja, 142. European soldiers, 66.

—The Government offices will be closed from Wednesday, the 9th proximo, to Tuesdap the 15th idem, both days inclusive, for the Easter holidays.

—Deaths last week, 468.

—The *Madras Times*, touching the Godavery outbreak :—We understand that the military are still employed on the duty of surveilance, and the police are endeavouring to capture the leaders who are, it is stated, the recognised chiefs of different villages which the police will doubtless take possession of, and thereby enforce submission to the authorities, after which, it is supposed, a formal investigation into the whole affair will be held.

—*Bombay Gazette*, Lahore, 27 : Major Cavagnari arrived last night.

The *Civil and Military Gazette* understands that all hope of peaceful negociations with Yakub Khan has failed. An advance in force on Kabul will be made as soon as the snow disappears from the Shuturgurdan.

—The *Standard* : Now that the nominal roll of killed is publihed it is apparent that the disaster of Isandula is even more serious than was at first supposed. Of the Imperial forces alone it is ascertained that 786 men and 51 officers have fallen—and to this total nine additions are made by the *Gazette* we publish this morning—while of the Colonial force 21 officers and 110 white troops have fallen. Thus, irrespective of natives, we have lost 72 officers and 905 men. When we recall that the loss in killed at the Alma was 26 officers and 327 men, and that at Inkermann the loss of the English and French in killed was 462 the magnitude of the disaster at Isandula will be appreciated at its full value.

—*Honkong Daily Press* : The crew of the abrque Kate Waters consisted of sixteen hands all told, namely, the captain, first and second officers, Chinese carpenter, cook acd boy, nine Malay seamen, and one native of Mauritius, also a seaman. After leaving Honkong for Foochow in October last, the vessel was compelled by adverse winds to anchor outside for two weeks, when the course was resumed for Foochow. During this time one of the seaman was made boatswain, with an increase of pay, which created jealously amongst the remainder. They applied to the captain for an increase of pay, which was refnsed, and this, we believe, was the origin of the ill feeling which resulted in the frightful tragedy. When the vessel was about a month out, and near the south end of Formosa, the seaman attacked the Europeans and Chinese on board, murdered them all and then threw the bodies overboard. They then sailed the ship south, eventually landing at Lauban, where they scuttled her and went ashore in the boats in order to escape. Their secret was not well kept amongst themselves, and the natives having ascertained some of the circumstances arrested seven of the men and handed them over to the police. The other three escaped. The Governor of Lauban sent the prisoners on the Singapore *en route* to Honkong for trial.

Selections.

ON SERVING.

By Rev. Theo. Monod.

A proof, by the way, that to serve God thoroughly is a rare thing, we find in the fact that Christians should so ordinarily be ready almost for anything that turns up, and that you ask of them. Now this may sound rather strange ; I will explain my meaning. Suppose I had a servant, and you came and asked that servant, "Now, cannot you come and see me this evening ?" And then another day—"Cannot you come and see me this morning ?" and on another day—"Cannot you come and see me in the afternoon ?" And on a further occasion—"Cannot you write this letter for me ?" If you invariably found him at leisure for whatever you wanted of him, you would doubtless think that he had a singular master. Now we ought always to be at leisure towards God, but not towards man. We ought, of course, to be ready to do service for any one when God puts it before us ; but we cannot go right if we are always at everybody's bidding : and we must be bold enough and faithful enough to say at times—"No ; I am very sorry, but my Master does not allow it. He will not let me do this, that, or the other. It may be very interesting, very beautiful, but I have no time for it to-day. It may be a very pious, a very useful thing, but it is not my duty to-day." People will soon find, out whether we are only making an excuse and, while pretending to do the will of God, doing only what we please ; but when they clearly see that we do belong to God, and only to Him, they will respect us the more for walking only at His bidding.

If we refuse to make the will of God our only rule, all our Bible studies, and osnging if hymns, and precious meetings, will go for nothing, and be of no use to us ; they will give us no kind of abiding peace ; if they give us peace at all, it will be a false and delusive peace. If we do not use all the light that we get from our reading and hearing, and all the comfort we derive from Christian fellowship, in order to serve God more faithfully, God will take back that which we have : "To him that hath, it shall be given, but from him that hath not shall be taken away, even that which he seemeth to have."

TRIUMPH OF FAITH.

We take from the (St. Louis) Central Christian Advocate, U.S., the following extract from a letter from one Christian friend to another, a letter written with no expectation that it would ever be made public. Such letters are now passing and repassing each other, as never before, throughout Christendom.

"*My Dear Friend*,—I have a little time this morning, and I want to write to you, and tell you what the Lord has done for me. I have been a member of the Presbyterian church for eight years, and have received many blessings. Yes, I always believed it was in answer to my prayers that *you* were converted. I have been indeed blessed, but *this* is such a wonderful blessing ! I can hardly tell it.

"You know what kind of a Christian I have been. I believed I was a child of God. I knew I was converted and had received pardon of sin. But I did not know what it was to be a *happy Christian* ; and I did not have that perfect rest in faith that every Christian wants and ought to have. Oh ! why is it that so many go bowed down, trying to carry the burden of sin, when we read that Jesus came to set His captives free ? Free from what ? From *sin*. Oh, my dear friend, I used to think that it was wicked for any to say they did not sin. I did not take God's word for it. But I do bless God that I can say this morning, that "the blood of Jesus Christ, His Son, cleanseth me from all sin "—and I am *free*. "He that the Son makes free, is free indeed." I am so glad that I have a Saviour that can save *to the uttermost*. He did not come to save us in our sins, but, thank God, He came to save us *from* our sins. F. M."

—(*Divine Life*.)

IMPORTANT CHRISTIAN CONFERENCE

On the 27th and 28th of November, 1878, a very important Christian Conference, consisting of upwards of 300 ministers and elders from four leading Synods of the Presbyterian Church, U. S., those of Pittsburgh and Erie, Penn. and Cleavland and Columbus, Ohio, was held in the city of Pittsburgh. The occasion of calling the Conference was the prevalence of infidelity and immorality in the world around, backslidings and worldliness among professing Christians, and the want of divine power in the ministry, office bearers, and membership of the churches. The object of the Conference was mutual council, confession of sin, and prayer for the revival of God's work, and the return of Pentecostal enduements of power upon the ministry and churches "The points of prominent interest throughout the services," says the Editor of the (Pittsburgh) Presbyterian Banner, "will no doubt interest our readers".

"(1.) There was evidently a deep and unusual conviction of the evil of sin in all its many forms. Not often in these days are heard such acknowledments of the depravity of the heart, of shortcoming in duty, and of offences against God and man. (2.) This led to the special exaltation of the atonement and intercession of the Lord Jesus Christ. Evidence of this was seen in the deep feeling which pervaded every one at the mention of the sacrifice of the Redeemer and his continued pleading in behalf of his people. (3.) Then came the full, clear, and unrestricted expression of entire dependence on divine help. The whole assemblage seemed to feel to a more than usual degree that without God nothing could be done. Hence the prayers for the presence and power of the Holy Spirit were most importunate."

The Philadelphia Ministerial Association, hearing of the call for the Conference, appointed seven of their leading members to draft for the same, a congratulatory and admonitory letter. From this letter, which, after being adopted by the Association, was forwarded to the Conference, we take the following extract :

"It is very evident to us, and the occasion of great joy and hope, that you are seriously considering Zion's sad need and diligently seeking her prosperity, and we would mingle

our lamentations and join you in the hope of finding blessings.

"We are the more impressed, and find our hopes the more encouraged, by the remarkably ready response that has been already given to your request, moving the brethren of four great Synods of our Church to cheerfully and hopefully accept your invitation to assemble together 'with one accord in one place' to continue with one accord in prayer and supplication, and 'wait for the promise of the Father'—for the outpouring of the Holy Spirit from on high—and to watch for the fire and tongues and utterance that will bring the promises of Pentecostal blessings."

We wish we had room for the entire Pastoral Letter sent out by the Conference to the churches We must be content, however, with the following extract: "Here, then brethren. are at once our destitution and our hope, What we most of all want is a fresh *Pentecostal baptism*- We must pray for it, with the earnestness of true faith, in our closets and all religious assemblies. We must come into the path of the Lord's blessing in every personal and relative duty. We must take up anew the neglected work of the Master, going into every field where His name is to be witnessed or souls to be won. By watching and diligence, by alms and prayers, must we 'Come to the help of the Lord, to the help of the Lord against the mighty.' And most of all, must we expect the power of God unto salvation, when we go forth humbly in the footsteps of the Apostolic witnesses, who 'preached the gospel unto men,' with the Holy Ghost sent down from heaven.' In this way we solemnly counsel you to seek the return of the Head of the Church, to the heritage of His love, not doubting that when we 'bring all the tithes into the storehouse,' He will 'open the windows of heaven and pour us out a blessing that there shall not be room to receive it.—*Divine Life.*

TELEGRAPHIC NEWS.

Athens March 19th. It is announced that the Frontier Commissioners have broken off negociations; as the proposals made by the Turkish members of the Commission are unacceptable.

London 20 : Prince Gortschakoff's reply to Lord Salisbury's despatch of the 26th January has been published. He refuses to enter into polemics, but points out that the interpretation and application of the principles of the Treaty of Berlin are susceptible of a difference of opinion. He promises, however, to support an equitable and pacific execution of the treaty.—In the House of Commons Sir Stafford Northcote (Chancellor of the Exchequer) said in reply to a question that Government had heard that Russian troops had crossed the Caspian, but was ignorant in what direction. Consols closed at 97. a rise of ⅛ on previous day's quotations.

Constantinople, 20th. The Russian troops have completely evacuated Adrianople.

London, 21st. Mr. Justice Turner, Chief Judge of the High Court, Madras, has been created a Knight. H. M. Troopship Euphrates, outward bound for Bombay, has passed through the Suez Canal.

Lord Napier has returned to Gibraltar.

Paris, 21st. News has been received that the war-vessel Arrogante has foundered during a gale. Forty-seven persons were drowned.

London 22: In the House of Commons last night the Chancellor of the Exchequer announced that the Budget will be submitted on April 3rd. Official correspondence on affairs at the Cape has been published. Lord Chelmsford, writing to the Secretary of State for War (Colonel Stanley) on February 9th, makes a request to be superseded. In this request the Governor and High Commissioner of Cape Colony (Sir Bartle Frere) concurs, and has pointed out in his letter that the officer selected to replace Lord Chelmsford should also be fitted to succeed himself as Governor and High Commissioner. A letter from Sir Michael Hicks-Beach (Secretary of State for the Colonies), dated March 19th, censures the policy of Sir Bartle-Frere, and expresses a hope that his future course of action will prevent the recurrence of any complaint, and states that the Government has no desire to withdraw their confidence from him at the present crisis. Another letter from the same Minister, dated March 20th, says that the British Government itself will decide the conditions of peace and is not disposed to sanction annexation. Lt. Bromhead, of the 2nd Battalion of the 24th, and Lt. Chard, R. E., the gallant defenders of Rorke's Drift after the destruction of the British Camp by the Zulus, have been gazetted Brevet Majors.

Paris, 22nd: The Chambers of Deputies has voted by a large majority a resolution to amend the constitution, empowering the two Chambers to hold their sittings at Paris.

London, 23rd: News from the Cape dated March 5th states, that there has been no further fighting, but that Moirosi, the Chief of Basuto Land, is in open rebellion. The Under-Secretary of State for India has given notice that on the 25th instant he will introduce a Bill to enable the Secretary of State for India to raise money in England for service in India. H. M. Troopship Crocodile, homeward bound, and H. M's Troopship Jumna, outward bound have passed through the Suez Canal.

Athens, 23rd: Greece has sent a circular note to the great Powers, in which she invokes their mediation for the rectification of her frontier.

St. Petersburg, 23rd. Another case of plague has occurred at Wetlianka. Orders have been given to burn sixty-seven houses.

Lodnon, 24th. News from the Cape states that the previous intention of sending a relieving force to Colonel Pearson in his entrenched position at Ekowe, as determined when the troops arrived from St. Helena in the Shah, has been abandoned. The relief is postponed until Lord Chelmsford has received strong reinforcements.

St. Petersburg 24th. The Government has suggested a mixed occupation of Roumelia after the evacuation of territory is completed.

London 25th. Government has accepted the tender of the Eastern Telegraph Company for the construction of a cable between Aden, Zanzibar, Mozambique, Delagoa, and Natal. In the House of Lords last night, in reply to a question, the Secretary of State for Foreign Affairs said that in the event of the Treaty of Berlin not being fulfilled, the Sultan thought that the presence of the British Fleet in the Sea of Marmora and the Black Sea would tend to secure compliance. He was authorized to ask the assistance of our allies, but Government did not anticipate such an eventuality taking place.

—*St. Petersburg 25th*: An unsuccessful attempt was made to-day to assassinate the Chief of the Gensdarmes. The would-be assassin escaped.

—*London 26th*: In the House of Lords last night' Lord Blachford brought forward his motion condemning the Zulu War. A long debate ensued, but resulted in the vote of want of confidence in the Government being defeated by 156 against 61 votes. The Premier made a statement concerning our policy in Africa, which he described as one of confederation, not annexation. Sir Bartle Frere, he said, was the right man in the right place, and was only blamed for assuming the supreme power as regards the declaration of war. Her Majesty the Queen has started for Italy. A meeting of 5,000 operatives was held at Preston yesterday, when resolutions were adopted urging the immediate abolition of the Indian Import Duties.

PASSENGERS SAILED.

Per. P. and O. Str. *Mirzapore*, 24th :

For Southampton.—Major and Mrs Lewin and child, Mrs M E Henderson and two children, Mr and Mrs W W Cornwall, Mr and Mrs Pole and two infants, Mrs H Reeves and infant, Mejor and Mrs Manson and child, Mrs Kilvert and infant, Capt and Mrs Joseph and two children, Miss Austin, Mrs Pinhey and two children, Mrs J A Baines and child, Mr H B Strindale and two children, Mrs Giertsen and infant, Mrs Fannin and infant, Col and Mrs Aynsley and three Misses Aynsley, Dr and Mrs Hojel and infant, Mr and Mrs Hall, Capt R Bartholomew, Two Misses Mort, Miss Fellows, Miss Harwood, A Gentleman, Mr and Mss Vinall and infant, Major Smith's two children, Miss Beatrice Warren, Mrs W Theobald, Maclean, Starling, Smyth, P Ball, J McCabe, Still, Nibill, Fellows, Messrs F Kilvert, J H Stone, Carter, H R Maynard, J W Daniel, J Williamson, Jenkins, J Wood, R Miller, N S Alvares, C Williams, O J Melitus, Henry Livesey, and S Bich.

For Brindisi.—Major R G Smyth, Messrs W Cunningham, and D G Dalgado.

For Venice.—Col Weldon, Major La Mottie, Mrss F W R Fryer, Marshall, Messrs E Robinson, G Robinson, F Whitney, W Fuchs, R Miller, Marshall, Lyons, T Beth, and E Shenton.

For Suez.—Rev C Cooper, Messrs J R Davies, and N J Casey.

For Aden.—Sultan Sulleman, Abdool Gufoor, Fakey Mohdeen, Sergt H Joseph and wife, and Hormusjee Nusserwanjee and wife.

For Malta.—Mr H B and Mrs Turner.

For Marseilles.—Mrs DaCosta and three friends.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nepaul*, 25th :

From Southampton.—Mr and Mrs Newman, Mrs Gwyn and infant, Mrs Higgins and child, Messrs G C Ewing, Pinder, G Skoll, J Lee, Rhind, G Eastwood, Spencer, and B Crosdale.

From Brindisi.—Mrs F Pennington, Messrs Masaotti, and Maguire.

From Venice.—Surg Major A Porter, Mrs Porter, Capt Howel, Miss Warden, Col J M Greig, Miss Greig, Miss Greig Col W J Chads, Capt W F Prideaux, Messrs J G Hewlett, and H Reinhold.

Per Str. *Branksome Hall*, 26th :

Col A Callander, Miss Pheroze Sorabji, Miss Mary Sorabji, Miss L Wheeler, Miss James, Mrs Thacker and two infants, Miss Bradley, Captain Ellis, Miss Welch, Dr and Mrs D Richardson, Miss Ellis, Messrs J M H Venour, W P Hes on, W Fox Maule, J W Scott, Edward J Jump, and William Hatton.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th March 1879.

—W. H. Flint, 26th March 1879 Rs. 1-14-6; Dr. R. S. Dawson; 15th March 1880 Rs. 10; Revd. Geo. English, 30th June 1879 Rs. 3-13; R. G. A. Ottley, 30th June 1879 Rs. 2; H. Todman, 14th June 1879. Rs 2; James Staples, 22nd February 1880 Rs. 10; Rev. T. Evans, 20th May, 1879 Rs. 7-10; Revd. G. H. Hacker, 31st December 1879, Rs. 7-10; Arther H. Gale, 30th September 1879, Rs. 4; Wm. Hughes, 13th July 1879, Rs. 3; Captain C. Christian, 12th April 1880 Rs. 7-10; Dr. J. H. Vansomeren, 1st July 1880 instead of 1st July 1881, Wm. Hughes, 13th January 1879 instead of 13th October 1878.

Domestic Occurrences.

DEATHS.

CLARKE—March 7th, on board s. s. "Macedonia," Charles Reginald only son of Colonel C. Clarke, R. A., aged 19.

DELANGE—March 16th, at Hoshangabad, Marie Elinor Dewar, daughter of W, Norman and Marie DeLange, aged 9 months.

BIRKENSHAW—March 18th, at Dhond, John F. Birkenshaw, Executive Engineer, Bhema Division, Dhond and Manmad State Railway Branch, aged 31 years.

BURTON—Dec. 18th, 1878, at the Island of Perim, James Arthur, only son of Mr James Burton Engineer Governmenf Condensers, Aden, aged 14 years and 8 months, accidentally drowned in the Straits of Bab-el-Mandeb.

MCCLEUGHIN—March 23rd, at Grant Road, Bombay Robert James McCloughin, aged 15 years and 13 days.

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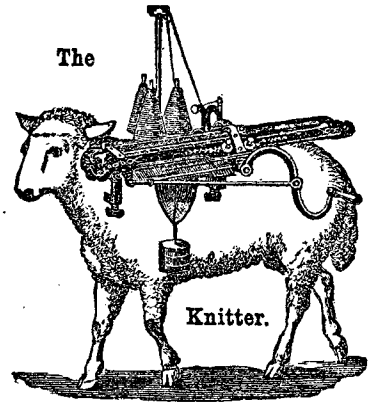

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